

The Muslim Sunrise



2001

Issues 1, 2



A view of Masjid Mubarak in Qādiān (India), mentioned as Kad'ah in ḥadīth, where the Promised Messiah, peace be on him, used to offer his Prayers.

\$3

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Muslim Sunrise

A Journal of the Islamic Renaissance in America

The Muslim Sunrise is a journal of the Ahmadiyya Movement in Islam, Inc., U.S.A. The magazine is open for discussions on Islam and topics relating to other religions. It highlights the role of Islam in a changing environment. It provides a platform for public opinion on current issues and their solutions. Opinions expressed in the magazine may not necessarily be those of the Ahmadiyya Movement in Islam.

The Muslim Sunrise was founded in 1921 by Dr Mufti Muhammad Sadiq, the first Ahmadi Muslim missionary in the U.S.

The Ahmadiyya Muslim Community was founded in 1889 by *Haqrat* Mirza Ghulam Ahmad of Qadian (1835-1908), peace be on him. It is presently headed by *Haqrat* Mirza Tahir Ahmad, the fourth successor to the Holy Founder of the Ahmadiyya community, may Allah be his support.

The Ahmadiyya Muslim Community in the US is headed by *Sahibzadah* Mirza Muzaffar Ahmad, known as M.M. Ahmad with respect to his prominent services in the financial arena in the government of Pakistan and at the World Bank.

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There are two objectives of my advent:

For Muslims,

It is this that they become established on
righteousness and piety.

For Christians,

It is the breaking of the Cross and that their
fake god fade away.

**I declare with the oath of God that
I am the one who was to come.**

Proclamations of

**Ḥadrat Mirzā Ghulām Aḥmad Qadiani (1835-1908),
The Promised Messiah and the Mahdi of the Age,
peace be on him.**



With the oath of God Who has sent me—and it is an act of the accursed to fib in His name—that He has sent me as the Promised Messiah. I believe in the clear revelation vouchsafed to me with the same certainty—and without any difference—as I believe in the verses of the Holy Qur'an—the truth of which has become manifest to me through incessant signs. I can take an oath in the house of God that the revelation, which has descended upon me, is the word of the same God who vouchsafed his revelation to Hadrat Mūsa (Moses), Hadrat 'Īsa (Jesus) and Hadrat Muhammad, peace and blessings of Allah be on him.

(Aik Ghaltī kā Izālah, pp. 7-8, printed 1901)



A person from Barelli wrote to the Holy Founder of the Ahmadiyya community whether he was the Promised Messiah, concerning whom the Prophet of God, peace and blessings of Allah be on him, has mentioned in his proclamations, and (requested) response with God's oath. On this Hudur [the Promised Messiah, peace be on him] wrote to him on oath.

I have disclosed this declaration in my books on oath, and again write in this paper with the oath of the Exalted God in whose hands is my life that I am that Promised Messiah whose information has been given in authentic reports from the Prophet of God, peace and blessings of Allah be on him, which are included in the Authentic Bukhāri and the Authentic Muslim and other authentic books of hadith [sayings of the Holy Prophet, Muhammaad, peace and blessings of Allah be on him]. And God is enough as a witness.

Scribed by Mirza Ghulam Ahmad, May God have mercy on him and support him. August 17. 1899.

(Rūhānī Khazā'in, Malfūzāt, Vol. 1, pp. 326-327)



I declare with firmness and resolution that I am on truth and, with the Grace of God, in this field, victory is mine, and as far as I can observe with my far reaching eyes, I see the whole world under my truth, and it is near that I will attain a great victory because another tongue is speaking in my support and another hand is in action to strengthen my hands and the world does not see it but I am observing it. A heavenly spirit is speaking in me, which gives life to each one of my words and letters. A fervor and an exuberance in the heaven has raised this handful of dust like a puppet. Every person on whom the door of repentance has not been closed will discern that I am not from myself. Are those

eyes seeing that cannot recognize a truthful? Is he alive who does not regard the heavenly call?

(Rūhānī Khazā'in, Vol. 3, Izāla-i-Auhām, p. 403)



Comprehend with certainty that this is a sapling planted by God. God will certainly not waste it. He will not be pleased until He brings it to perfection. He will irrigate it and will make a fence around it and will give it surprising growth. Have you not tried hard enough? If this were a work of man, this tree would have been cut down long ago and no sign of it had remained.

(Rūhānī Khazā'in, Vol. 11, Anjām-i-Ātham, p. 64)



There are two objectives of my advent: For Muslims, it is this that they become established on righteousness and piety. That they became such Muslims that God has desired in the perception of (the word) Muslim. And for Christians, it is the breaking of the Cross and that their fake god fade away, and that the world forget him and the worship of one God be established.

As for the chores for the declaration and proof of the might of the Exalted God and the blessings of his prophet, and the sapling planted by God Himself, the angels themselves protect it. Who can destroy it? Keep in mind that if my work is just a business then its name and sign will be wiped out. But if it is from God—and certainly it is from God—then even if the whole world fights it, it will grow and spread and the angels will protect it. If there is not even a single person with me, and no one lends support, even then I have firm belief that this movement will be successful.

I do not worry about opposition. I deem it necessary for the success of my movement. It has never happened that a

prophet or a vicegerent of God came to the world and the world accepted him amicably with open hands. World has strange disposition. However truthful nature a person may have the others do not leave them alone and continue criticizing.

It is a blessing of Allah that our movement is advancing extraordinarily. Some times we get listings of four to five hundred (new converts). Ten to fifteen applications for initiation are received every day. Additionally, there are people who come here [Qadian, India] personally, and enter the community. The real purpose of the establishment of the community is that people get out of the filth of the world and attain a real purity and live like angels.

(Al-Hakam, July 17, 1905)



Muslims! Bear in mind that Allah the Exalted has informed you through me, and I have communicated this message of mine to you. Now it is up to you to listen to it or not. This is the truth that Hadrat 'Īsa [Jesus], peace be on him, has died and with an oath by the name of God, I declare that the promised one who was to come, I am the one, and that Islam's life is in the death of 'Īsa [Jesus].

(Malfūzāt, Vol. 8, p. 257)



If a person wants to be averse to our community, it is his choice. But it is pertinent for him—considering at least a sense of honor for Islam and the existing condition of Islam—that he should search for such a community and deliver its particulars, which is breaking the cross with proofs and fresh signs and clear signs. I declare with assertiveness that you can go anywhere in the east, west, north or south but you will not find any such community except my community, because God has sent me to fulfill this purpose. Do not just resort to distrust and unrestricted waywardness, rather you should ponder on it and judge it

against the measures used to judge the truth (of a prophet) at the level of prophethood. A person buys a pot for a Penney, and takes care of it. Why then do they start abusing us without listening to our viewpoint? This is an unseemly action. Judge my claim on the standard which I have presented. And if yet you find me a liar then abandon me with regret. But I say to you emphatically that I am not an imposter, [and I am] not a liar. Rather I am the one who has been promised through the tongues of the prophets, whom the Holy Prophet, peace and blessings of Allah be on him, has conveyed salam [his greetings]. I am the Promised Messiah who was to come, in the fourteenth century, who also is the Mahdi [the guided one]. Only that accepts me whom Allah the Exalted has given a Seeing Eye. This community is growing day by day. Exalted God wants it to grow, so it will grow, and will certainly prosper.

(Al-Hakam, June 10, 1905)



Eventually I say to every Muslim to wake up for Islam, because Islam is in difficulty. Support it. It is helpless at this time and that is why I have come and God has bestowed me with the knowledge of the Qur'an, and bestowed on me the true comprehension of His book and bestowed marvels on me. So come towards me so that you too partake of this bounty. I declare with the oath of the One in whose hands is my life that I have been sent by the Exalted God. Was it not necessary that in this century of great troubles with many dangers, that a reformer would have come? So you will soon recognize me because of my accomplishments.

(Barakātuddu'ā, p. 36, Rūhānī Khazā'in, Vol. 6)

Translation from Urdu by Syed Sajid Ahmad, Boise ID

I invite all to study at length
the “Prayer Duel” of
Hadrat Mirza Ghulam Ahmad
with Dr. Alexander Dowie
and Hadrat Mirza Sahib’s claim
to be the Latter Day Reformer
whose advent was predicted
by all world religions
and in fact the time of whose advent
is indeed long over due.

*Address by M. M. Ahmad, Amir, Ahmadiyya Community, U.S.A.
at the Messiah 2000 Conference in the Zion Area.*

Distinguished Guests Ladies and Gentlemen,

The panel speakers have already spoken in some detail about Hadrat Mirza Ghulam Ahmad’s glorious prophecy regarding Dr. Alexander Dowie and its fulfillment. In addition, some booklets have been produced for this occasion which are available at the book stall set up in the hall with full details on the subject including clippings of extensive coverage in several US newspapers nearly 100 years ago relating to the “Prayer Duel” and prediction of the Promised Messiah regarding Dr. Dowie’s humiliating end. This precious historic evidence will be of special interest to the readers. I would suggest that all those who have eagerly awaited for too long the advent of the Latter Day Reformer—be they Christians, Jews or Muslims or others—should objectively study this valuable material in search of the divine truth.

Some speakers have spoken on the need for tolerance, the lack of which creates an environment of hostility, which promotes bitterness among adherent of different faiths with disastrous results. In this context I wish to present to you some essential elements of basic philosophy in Islamic teachings which the Ahmadiyya Muslim Community stresses for benefit of humanity and promotion of interfaith peace and harmony.

The Holy Qur'an categorically asserts that God did raise among every people His messengers with His teachings (16:37) and that there is no people to whom a Warner has not been sent by Allah (35:25). This implies that the initial source of all religions is the same and therefore we do not claim that Islam monopolizes truth to the elimination of all other religions. We Muslims believe in the prophethood of all prophets of Allah like Moses, Jesus, Krishna, Buddha and others who were sent by Allah for spiritual advancement of different designated people from time to time—indeed we cannot be true Muslims unless we believe in the prophethood of all prophets.

This Islamic teaching is thus a very strong unifying force in creating an environment of harmony and peace among adherents of different faiths. Indeed Islam alone recognizes the universality of prophethood.

The Holy Qur'an further states that there is no difference, as far as the authenticity of God's messenger is concerned, between one prophet of God and another. This common trait however does not conflict with our claim that the Holy Prophet Mohammad, Khātām-an-Nabiyyīn, that is, the seal of Prophets, who testifies to the truth of all other prophets, is the most excellent of all prophets and his message was not confined to one people or time but was universal for all mankind and is for all times. The world development has reached a stage, with improved communications and access, to make a universal message possible. The supremacy of the Prophet Mohammad however is not to be expressed in a manner liable to hurt the feelings of others. He himself states, "Do not declare my superiority over Moses."

There are unfortunately many misunderstandings about Islam. It is a religion of peace and categorically states that there is no compulsion in religion (2:257). Islam does not permit use of force as an instrument for spread of its message. Sword can win territories but cannot win hearts. Force can bend heads but not minds. This however is not an occasion to dwell at length on this subject but in passing I thought I must refer to many such widespread false notions about Islam.

To remove misunderstandings among the people, the Ahmadiyya Community in fact introduced holding of interfaith conferences since 1930s. These are held everywhere annually with participation of representatives of different faiths to promote peace and harmony among adherents of different faiths.

Today I invite all to study at length the “Prayer Duel” of Hadrat Mirza Ghulam Ahmad with Dr. Alexander Dowie and Hadrat Mirza Sahib’s claim to be the Latter Day Reformer whose advent was predicted by all world religions and in fact the time of whose advent is indeed long over due. Some relevant literature on this subject is on display and all are encouraged to make use of this in search of truth.

Let me conclude my address by another prophecy of the Promised Messiah—Hadrat Mirza Ghulam Ahmad—on the widely believed notion that Jesus in his second advent will physically in his person descend from heaven on the wings of angels. About this the Promised Messiah says,

“The belief that Jesus will physically descend from heaven is an altogether false notion. Remember that no one will physically descend from heaven. All our opponents who are alive today (this was written in 1903) shall pass away and none of them shall see Jesus, son of Mary, descend from heaven. Then their children will die without witnessing Jesus, son of Mary, descending from heaven. Then their children’s children, and so on, will die without seeing Jesus, son of Mary, descending from heaven. Then there will be panic, restlessness and consternation that the period of Cross’ supremacy had passed and the world has changed altogether but Jesus, son of Mary, has not descended from heaven. Then the thoughtful and the wise people will finally give up this false belief, and the third century from this day shall not pass until all those who look for the descent of Jesus from heaven, be they Christians or Muslims, will despair of it and will forsake the false beliefs now so fondly cherished by them. Then there will be only one religion in the world and only one leader. I have been sent to sow the seed and I have sown it. It will now grow and bear flowers and fruits in due season and there is none—none indeed—who can uproot it.”

This great and glorious prophecy was made by Hadrat Mirza Ghulam Ahmad in 1903 and close to 100 years have passed since and on every single day, out of a total 35,405 days in these 97 years since 1903, the Promised Messiah’s prophecy has been fulfilled and has remained true. It is our firm belief and conviction that, without an iota of doubt, the remaining two centuries will similarly remain a witness to the veracity of the Promised Messiah’s prediction in ever increasing vigor and clarity.

This is so because the descent of Jesus was not to be in his physical person but a Messiah was to come in his image and spirit, and he has appeared in the person of Hadrat Mirza Ghulam Ahmad in 1889 with Allah's mighty signs. His lonely solitary voice raised in an unknown small village of Qadian, now resounds in 170 countries where the Ahmadiyya Muslim Community, founded by him, is established and is growing at an ever increasing pace despite strong opposition and challenge from its desperate opponents. It will be recalled that in the year which has just concluded [1999-2000], over 41 million new converts joined the fold of Ahmadiyyat, the true Islam.

Let those who have not yet pondered on his claim seriously study it in accordance with the time honored criteria by which claims of all Prophets and Reformers of Allah have throughout been judged.

Let me in the end thank all the speakers, the participants and organizers of this interfaith conference, particularly Mr. Anwer Mahmood Khan and Mr. Hasan Hakeem and their associates, and trust you have benefited from your participation.

God Bless You All.

Review of Religions

Review of Religions is a publication of the Ahmadiyya Movement in Islam. The object of this monthly magazine is to educate, enlighten and inform readers on religious, social, economic and political issues with particular emphasis on Islam. *In publication for over a hundred years*, this magazine sheds light upon news dealing with contemporary issues with reason, rationality and religious teachings.

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Three Questions by a Christian Answered

*Ḥaḍrat Mirzā Ghulām Aḥmad (1835-1908),
the Promised Messiah and Mahdi, peace be upon him*

In this issue, we give only the second objection and the response to the second objection. Response to the third of the three objections will follow in the next issues, insha'allah. See the 2000-2 issue of this magazine for the response to the first objection.

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ

Nay, it is *a collection of* clear signs in the hearts of those who are given knowledge. (Holy Qur'ān, 29:50)

Objection No. 2

Muhammad (peace and blessings of God be on him), says objection No. 2, was not gifted with the power to show miracles. In chapter Al-'Ankabūt (translating the Arabic into English) we read: 'They say why no signs were sent down to him from his Lord...' (29-51-54)

The expression *no signs* is a universal negative, negation of an entire class.

Then in chapter Banī Isra'īl we read; 'And we did not send signs because people had rejected them before' (7:60); which means no miracles were given by God to Muhammad, says the objection. If miracles had been given, he would not have been in doubt about himself being a prophet, and about the Qur'ān being a revelation.

Answer to Question No. 2

The Holy Prophet Never Disclaimed Miracles

Let it be made clear at once that the two verses quoted by the objector to prove there are no miracles in Islam do not at all tend to such inference. On the contrary, the verses prove that the Holy Prophet (on whom be peace and blessings of God) did perform miracles such as a true and perfect prophet should be able to perform.

The point is elaborated below.

The first verse which the objector quotes out of its context is reproduced here fully along with other relevant verses so as to make the meaning clear:

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا الْآيَاتُ
عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ
أَوْ لَمْ يَكُنْ لَهُمْ أَنَا أُنزِلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ
فِي ذَلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ
وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ
الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

‘And why are not signs sent down to him?’ they ask. Say, ‘the signs (which you ask for, that is, the signs of punishment) are with Allah and are exclusively at His disposal; and I am only a clear warner; that is to say, my part is only to warn of the day of punishment and not to send it down. (29: 51).

Allah further says,

“Is not this Sign of Mercy enough for them (who want to have the sign of punishment inflicted on them) that We have sent down to thee (O unlettered Prophet) the Book (a compendium of all perfections) which is recited to them?”

That is to say, the Holy Qur’ān, a Sign of Mercy serves the same purpose which the disbelievers want a sign of punishment to serve. The purpose of the disbelievers of Mecca in demanding a sign of punishment was that such a sign, when it came, would carry conviction to them; it would not remain simply a matter of inference. Inferred sign or proof might delude them.

To remove this fear of theirs, Allah says, ‘You want a sign that would carry conviction to you. Why, then, want a sign of punishment? Is not a sign of Mercy, that is, the Holy Qur’ān, sufficient for this purpose? It illuminates and sharpens your vision with its bright

refulgent light, presenting to you its beauty, truth and wisdom, and imparts insight the like of which you can not produce.'

The Qur'ān is already exerting its miraculous influence* on you, making for miraculous changes of heart in you. It is restoring life to those who have been spiritually dead for a long time and sight to those who have been spiritually blind for generations. Unbelief and lack of

* The miraculous powers of the Holy Qur'an are set forth in Chapters -

Al-Baqarah, Āl-'Imrān, Al-Nisā, Al-Mā'idah, Al-An'ām, Al-A'rāf, Al-Anfāl, Al-Taubah, Yūnus, Hūd, Al-Ra'd, Ibrāhīm, Al-Hijr, Al-Wāq'ah, Al-Naml, Al-Hajj, Al-Bayyina, Al-Mujādilah. Verses may be quoted on the point:

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَ

يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ١٧:١٥

وَشِفَاءً لِّمَا فِي الصُّدُورِ ١٠:٥٨

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ١٦:٦٦

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَهُمْ بِقَدَرِهَا ١٢:١٨

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً ٢٢:٦٤

تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَ

قُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ٢٩:٢٤

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ١٢:٢٩

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ ٥٨:٢٣

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ

آمَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ١٦:١٠٣

faith of many different kinds are being cured by the Qur'ān. Those suffering from old prejudices are shedding their prejudices. The Qur'ān gives light. It drives away darkness. It promotes union with God and Provides signs and proofs in support. Why turn away from this Sign of Mercy which bestows everlasting life and ask instead for a sign of death and destruction?

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ١٥:١٠

فِيهَا كُتِبَ قِيمَةٌ ٩٨:٤

قُلْ لئنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَيَّ أَنْ يَأْتُوا

بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ١٧:٨٩

that is,

Guidance in the path of peace is obtained through the Holy Qur'an and people led out of every kind of darkness into light. (5:17)

It cures whatever disease is in the hearts. (10:58)

God has sent down water from the sky which quickens dead earth. (16:66)

He sends down water from the sky that makes every valley flow according to its measure. (13:18)

He sends down water from the sky and the rotten earth becomes green. (22:64)

At which creep the skins of those who fear their Lord; then their skins and their hearts soften to the remembrance of Allah. (39:24)

Remember, it is in the Qur'an that hearts can find real comfort. (13:29)

Faith is inscribed in the hearts of those who follow the Qur'an, and they are blessed with the Spirit of Holiness. (58:23)

Allah further says that unbelievers seem to want only punishment and want it soon. Signs of grace and mercy they want not. The Holy Prophet is asked to tell them that were it not for the fact that signs of punishment come at their own appointed time, they would have tasted divine punishment long ago. Punishment shall come however, and come unawares. (29:54)

No Denial of Miracles

Come and judge: Where, in these verses, is there a denial of miracles? On the contrary, the verses proclaim loudly that unbelievers demand signs of death and destruction, so, they are told they have in their midst the Qur'ān, Sign of everlasting life, not death. If a sign of punishment came, it will destroy them. Why do they ask for it? But if they are content with nothing else, they will have what they ask for and pretty soon.

In short, in the verses under discussion, God promises a sign of punishment. At the same time, attention is drawn to signs of Divine mercy contained in the Qur'ān, signs of miraculous change in the hearts of men. Our objector's assumption that the Qur'ānic negation is complete, a negation of all miracles without exception, only betrays ignorance of the rules of Arabic grammar. It should be remembered that negation is limited to the speaker's intention. The intention may be indicated explicitly or it may be there by implication. Supposing a

It is the Spirit of Holiness that has brought down the Qur'an, so that it may strengthen the hearts of believers, and be a means of guidance and good tidings for Muslims. (16:103)

It is We Who have sent down the Qur'an, and it is We Who will be its Protector.

That is to say, both in respect of its letter and in respect of its spirit, the Quran shall ever remain as it is, and shall ever be under Divine Protection. (15:10)

Allah further says that the Qur'an contains all the knowledge wisdom and truth that are to be found. in the revealed Books. (98 . 4)

And no man or Djinn shall be able to produce the like of it, even though they should help one another. (17:89)

Briefly, then, the Objector has drawn a far-fetched conclusion from this negation of miracles. He has gone far beyond the intention of the text. The Arab contemporaries of the Holy Prophet could never take it thus. They were deeply impressed by the truth of Islam. That is why eventually all but a few embraced it. The few met their desires as they had asked, and as they had been promised. It should be kept in mind that such negations which are not to be taken literally are also to be found in the speeches of Jesus Christ. The pharisees demanded signs, and Jesus regretting greatly, said,

Why doth this generation seek after a sign? Verily I say unto you, there shall no sign be given unto this generation. (Mark 8:12)

A plain rejection by Jesus, on whom be peace. If the objector ponders over it, he will realize that his objection against the Holy

demands constitute clear proof that miracles and signs had been shown by our Beloved Prophet, peace and blessings of Allah be on him, and that he was a true prophet. God knows how much the spiritually blind unbelievers were disconcerted by the light of truth before them in the person of the Holy Prophet, peace and blessing of Allah be on him. How great and of what different kinds were the divine help and blessings showered upon him. How the disbelievers were bewildered and how they tried to escape by making un-reasonable demands. To show fantastic miracles is against the principles of faith. True, God has the power to do all things. He could put up a ladder sky-high and visible to all. He could restore to life not thousands but millions and millions of the dead, and make them bear witness to the truth of the Holy Prophet. God could do all this. But, think, what would this result in? There would be no such thing as faith, if this came about. Faith in what is partly unseen, faith which merits approval and reward. It would be like believing on the Doomsday, the day of full manifestation. On that day belief will fetch no reward. Everything will have become manifest, obvious. The naked miracles which the unbelievers demanded meant an end to true belief. In true belief everything is not so clear. The unseen should remain unseen and belief belief. Prophets throughout history have therefore, shown miracles belief in which is partly belief in the unseen. No prophet ever restored to life the dead of a whole town and asked them to bear witness to the truth of his prophethood. No prophet ever set up a ladder to ascend to the sky while others looked on.

Prophet sinks to insignificance when compared with the objection that may be raised against Jesus. The objector cites denial by unbelievers and that not of miracles in general, but of a special kind of miracles. Obviously, denial by opponents is not so credible. Opponents are likely to say things contrary to facts. But Jesus himself refuses to show miracles to his generation. "There shall no sign be given unto this generation," says he. Refusal to show miracles could not be clearer than this, not a negation more general.

Second verse Apparently Dismissing Miracles

We turn now to the second verse quoted by the objector. This again stands torn from its context. If we reproduce the verse along with its context, all fair observers will be convinced that the verse does not contain anything suggesting a denial of miracles. On the contrary, the words clearly declare that miracles were certainly shown. The verse in question along with the verses in its neighborhood would run as follows:

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ
 مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا
 وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا
 الْأُولُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا
 نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا

God the Exalted, the Mighty, says: We will destroy every township before the Day of Resurrection or punish it with severe punishment, so it is written down in the Book. But now we are not sending some of those signs of divine wrath (which visited the previous peoples as punishment) because peoples before rejected them. For instance, we gave as sign the she-camel to Thamūd, and it was a warning and a manifest sign. (But they wronged the camel whose over-eating and over-drinking, left neither water for the people of Hijr to drink, nor pasture for their cattle to, graze, and they were put to great trouble, grief and trial). Our purpose in sending signs of wrath is to warn people and make them fear. Signs of wrath are sent to serve as deterrents. (17:59-60)

Why then go on demanding signs which the former peoples saw and which they rejected, un-deterred and unimpressed?

Two Kinds of Signs: Signs of Wrath and Signs of Mercy

Divine signs, let us say, are of two kinds:

1. Signs of divine warning and punishment, of divine wrath.
2. Signs of good news or signs of mercy.

Signs of wrath are shown to hardened and arrogant unbelievers, dishonest, rebellious, like the Pharaoh, that they may take fright and their hearts become overawed by the Might and Majesty of God. Signs of good news are for seekers of truth, sincere believers, lovers of guidance, the meek and the humble who think lowly of themselves, who seek certainty of conviction and increase of faith. Signs of good news are not warnings or castigations. Their purpose is to bring comfort to God's loyal servants, deepen their faith and conviction, and assuage their troubled minds by the application of grace and mercy. The good believer, through the grace of the Holy Qur'ān, ever receives such glad tidings. He keeps advancing in faith and certainty of conviction. Glad tidings, bring the believer peace. Anxiety disappears and tranquility descends on his heart. As reward for following the Book of God, he receives signs of glad tidings throughout his life. Signs bestowing tranquility and comfort keep coming promoting the believer in faith and knowledge, helping him ultimately to the highest degree of certainty called *Haq al-Yaqīn*. Another blessing he receives is that while he advances in conviction, in divine knowledge, and in power of faith, he also witnesses divine gifts, favors, graces, physical, spiritual, visible and invisible. As a result he advances and advances in his love of God. Signs of glad tidings, glorious, blessed and powerful lead men to their appointed goal. They lead spiritual toilers to a stage of divine knowledge and love which marks the highest spiritual elevation attainable by saints and friends of God.

Promise of Glad Tidings to True Followers of the Holy Prophet

Much is contained in the Holy Qur'ān about the signs of glad tidings; of hope and success. According to the Holy Book, signs of glad tidings are not limited in any way. There is a standing promise by God

that true followers of the Qur'ān will always be blessed with such tidings. God says:

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ
لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

That is, the believers shall be blessed with signs of glad tidings, both here and hereafter. Through these signs they will make unlimited and continuous progress in divine knowledge and love, in this and the next life. It is a divine decree which shall never fail. To be blessed with signs of glad tidings is a triumph and a great triumph. That is, it alone leads to the pinnacle of divine Love and Knowledge. (10:65)

Verse Under Discussion Concerned only with Signs of Punishment

In short, the verse our objector has quoted in support of his objection is concerned only with signs of wrath and punishment. So much is clear from the text,

وَمَا نُرْسِلُ بِالآيَاتِ إِلَّا تَخْوِيفًا

“We send not *these* signs but to warn.” (17:60)

To think that all signs are signs of wrath, all designed as warnings and for no other purpose, would be wrong. As already mentioned, signs are of two kinds, fulfilling two different purposes. They come, that is, either as warnings or as glad tidings. The Holy Qur'ān, as also the Bible, speaks frequently of the *two* kinds of signs. This being so the only logical interpretation of the verse in question is that *al-āyāt* (the signs) here refers to signs of wrath. If the meaning of the verse is not limited in this way, we have to admit that the divine scheme admits only of one kind: of signs, that these are signs of fear or warnings of punishment. But this is not true at all. The Holy Book, human reason, and human conscience rule it out completely.

It is clear now that of the two kinds of signs fear-inspiring and hope-inspiring, only fear-inspiring signs are mentioned here. The question that remains to be answered is, what then is the meaning of this verse:

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالآيَاتِ

(nothing could hinder Us from showing the signs...) Does it mean

- (1) that no fear-inspiring signs of any kind were shown at the hands of the Holy Prophet (on whom be peace), or
- (2) that only those fear-inspiring signs were excepted which had been shown to the peoples of earlier prophets, or
- (3) that both kinds of fear-inspiring signs were shown at the hands of the Holy Prophet, only a special kind among these having been excepted, that is, those which had been shown to earlier peoples and had been rejected by them?

Let us point out that careful attention to the Qur'an texts makes it quite clear that of the three possible meanings of this verse, the first and the second are completely out of place. For, according to these we should be assuming God to say that all fear-inspiring signs are now forbidden, that is, all such signs which God has the power to show; and this because they are signs which have been rejected. This would be absurd because signs rejected must be signs shown—nothing can be rejected unless it is shown. Obviously not all kinds of signs have been shown. Among these are signs which no man may reject, from the acceptance of which there is no escape. God has the power to show such signs. He has unlimited, infinite powers in fact. Who can then say that all signs which it is within the power of God to show have been shown and rejected? In a limited part only a limited kind of signs can have been shown. Therefore, the verse in question could only be saying that those signs (and only those) which earlier unbelievers had seen and rejected, it will be futile to show again. The context in which the verse appears points to this very meaning. In the context God refers to the She-camel of Thamūd. This reference constitutes proof of the fact that the verse in question relates only to those fear-inspiring signs which had been shown and rejected in the past. And this is the third and the true meaning of the verse in question.

Miracles Affirmed Rather than Dismissed

One point more, for those who will judge with care: This point will make it further clear that the verse, 'nothing could hinder Us from sending the signs,' is an affirmation rather than a negation of miracles. The point relates to the definite article *al* (the or those) which—according to the rules of grammar—must mean either *all* or *some*

particular signs. If *al* means *all*, the verse would mean, 'Nothing could hinder Us from sending any signs... except that they have been rejected by earlier peoples.' If *al* means *some particular* signs, then again the verse would mean, 'Nothing could hinder Us from showing the *particular signs* now demanded by unbelievers... except that these have been shown and rejected already.' In either case the verse stands for an affirmation of the coming of miracles, not a negation of them. To say that all signs cannot be shown now (because of their rejection by earlier peoples) means that *some* can and will be shown. Same as when somebody says he has not given to Zaid *all* he could, he clearly means that some he could he certainly *has* given to Zaid. If the verse means that some signs will not now be shown, again the implication would be that *some* will be shown. Same as when somebody says *some* of the things he could make over to Zaid, he has not made over, he clearly means that some of the things he could make over, he has made over to Zaid.

In short, we need to take four steps to arrive at the true meaning of the verse :

First of all, we must consider the context in which the verse in question (nothing could hinder Us from sending the signs except that the earlier peoples... rejected them, (17:60)) appears. The content clearly peals with fear-inspiring signs.

Secondly, we need to think whether, according to the context, all kinds and manner of fear-inspiring signs and miracles—all which it is possible for God with His infinite powers to show—have been shown to earlier peoples and rejected by them in their times?

Thirdly, we need to think whether the verse relates necessarily only to fear-inspiring signs, whether hope-inspiring signs, signs of God's Mercy, are not included in the verse by implication.

Fourthly, we need to fix on the function which the definite article *al* in *al-āyāt* performs in the verse, *al* cannot be without a function.

When we have taken these four steps, then unless out of prejudice we have strayed far from the Truth, we will have not one but many a cause to think that the negation *nothing* in the verse applies only to a limited, a very special kind of signs, that such a negation has no bearing on—indeed it is instead an affirmation of—other kinds of miracles which will be shown.

In these verses Exalted Allah declares clearly that signs of terror which the contemporaries of the Holy Prophet demand, are not shown, because in the past men have rejected such signs. To show over again signs which have been rejected before would mean weakness, not worthy of God's infinite powers. The verses in question, therefore, only point out that fear-inspiring signs will be shown, but shown in a different way. Was it necessary that the same old signs—signs of Moses or of Noah or of Lot or 'Ād or Thamūd—be shown again? This meaning of the verse is elaborated clearly in other verses. Says God Almighty:

وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءَهُكَ يُجَادِلُونَكَ
وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ
مَا أُوتِيَ رَسُولُ اللَّهِ ۗ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ
قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي
مَا تَسْتَعْجِلُونَ بِهِ ۚ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَقْضُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ
قَدْ جَاءَكُمْ بَصَائِرٌ مِّن رَّبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ
وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ
وَ يَسْتَعْجِلُونَكَ بِالْعَذَابِ
قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن
فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيعًا وَيُذِيقَ
بَعْضَكُمْ بَأْسَ بَعْضٍ
وَ قُلِ الْحَمْدُ لِلَّهِ سِيرِكُمْ ۗ آيَتِهِ فَتَعْرِفُونَهَا
قُلْ لَكُمْ مِيعَادٌ يَوْمَ لَا تَسْتَسْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَغْدِمُونَ

وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ
 سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ
 خَلَقَ الْإِنْسَانَ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ

That is to say,

They will not believe even after they have seen all kinds of signs; so much so that when they come to thee, they dispute with thee... (6:26)

And when there comes to them a sign, they say, 'We will not believe until we are given something similar to that which Allah's messengers have been given.' (6:125)

Say, 'I have come with a clear sign from my Lord. You see that sign and yet you cry lies to it. Not with me is that (that is, punishment) which you seek to hasten. Judgment lies with no one but Allah. He will make the truth clear and He is the Best of Judges. Surely one day He will judge between you and me.' (6:58)

Clear proofs of my prophethood have come to you from your Lord; so whoever chooses to see, does so for his own good; and whoever turns blind does so to his own harm, and I am not a watcher over you. (6:105)

And they ask thee to hasten on the Punishment. (22:48)

Say, 'The Lord has power to send punishment upon you or from above you or from beneath your feet or to confound you into groups and make you taste one another's anger...' (6:66)

And say, 'All praise belongs to Allah; He will soon show you His signs, which you will recognize...' (27:94)

Say, 'For you is the promise of a year,* from which you cannot remain behind a single moment nor can you get,

* 'Day' in the verse means a year, an idiom found in the Bible also. Exactly a year later came the first battle, the battle of Badr, which, came as dire punishment for the Meccans.

ahead of it.' (34: 31)

And they enquire of thee, 'Is it true?' Say, 'Yea by my Lord.' It is most true, and you cannot thwart the fulfillment of God's promises.' (10: 54)

Soon we will show them our Signs around their country, and among their own people until it becomes manifest to them that this prophet is true in his claims. (41:54)

Man loves haste. Certainly I will show you my signs soon, but ask me not to hasten. (21:38)

Look at these verses! How clearly and firmly they hold out promises of signs such as were being demanded. It is also asserted in the verses that these signs will be so clear and convincing that men generally will recognize and accept them. It may be said that the Qur'ān, in several places, mentions promises of punishment. These promises were fulfilled at that very time. The power of God removed the weaknesses of Muslims, raised their numbers and through them put to the sword all those who proudly asked for signs of punishment.

But where in the Qur'ān do we have evidence of other signs shown by the Holy Prophet?

Remember that the Holy Qur'ān mentions in places that signs have been shown already:

Says the Holy Qur'ān:

كَمَا لَمْ يُؤْمِنُوا بِهِ أَوْلَٰ مَرَّةٍ

"... they believed not therein at the first time ... (6:111)

In other places reference is to unbelievers who would not believe and would go on unjustly dismissing even clear signs as magic:

وَإِنْ يَرَوْا آيَةً يُعَرِّضُونَ وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ

And if they see a sign, they turn away saying, 'the same old familiar magic.' (54:3)

In places unbelievers are reminded of signs they had conceded.

وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ

They did bear witness that the messenger is true and that clear signs had come to them... (3 :87)

that is to say, they have testified to the truth of the Prophet, manifest signs having come to them. In places there is clear mention of Miracles. For instance, the splitting asunder of the moon (54:2). This splitting asunder of the moon is a great sign, a perfect manifestation of the power of God. We have, described and discussed this clearly in our book *Surma Chashm Arya*, to which those who are interested may turn.

Be it remembered also that most of those who asked the Holy Prophet for signs of their own conception, ended by believing in his signs and becoming Muslims. They embraced Islam and spread it far to the east and to the west. They testified to the truth of the miracles and prophecies of the Holy Prophet. They had their testimony recorded in the books of Hadith.

Critics in our time adopt a strange attitude: they remind us of how unbelievers went on rejecting in the beginning, but say nothing of how these very unbelievers gave up unbelief and accepted belief. Of this evidence of belief, of assent after dissent, our critics say nothing at all.

Miracles of the Holy Prophet

Miracles and signs of the Holy Prophet, on whom be peace, shine on all sides. It is impossible to hide them from anybody's view. Miracles, proved by the testimony of the holy companions alone number about 3,000. Besides these are prophecies which could be about 10,000 or more. The prophecies either found fulfillment in their own time or are being fulfilled to this day.

Then there are miracles and prophecies of the Holy Qur'ān the truth of which can be said to have been witnessed by us today. It is not possible for anyone to deny these miracles.

First Miracle

One example of this kind of miracle—miracle witnessed alike by unbelievers of the Holy Prophet's time and by us who belong to our own time—is the miracle of punishment. The miracle is founded on two basic facts, two important premises. These premises no one may deny. No one, therefore, may deny the conclusion which follows. The first of

these premises—which no friend or foe will deny—is that a sign of punishment was demanded at a time when the Holy Prophet (on whom be peace) and his small circle of followers were in a very low condition. Difficulties and dangers surrounded them on all sides, and all because of the invitation to truth which the Holy Prophet had, proclaimed at Mecca. It was a time of troubles, trials and tribulations. The faith of Islam was weak and poor. So weak indeed that the unbelievers would taunt Muslims about it, saying,

‘If ye be truth, why these sufferings, these anxieties and afflictions, at our hands? Where is your God of whom you keep boasting? Why does He not come to your aid? An insignificant little group, why must you face the prospect of total extinction? If ye be right and true why does not divine punishment descend upon US?’

What the Holy Qur’ān said in reply to these taunting remarks by unbelievers and at a time of utter wail and woe for Muslims constitutes the second premise on which this miracle of punishment—punishment preceded by prophetic warning—is based. The time was critical for the Holy Prophet and his small band of believers. Life was insecure and failure loomed large on all sides. At such a time and on their demand for a sign, unbelievers were told and told clearly that they will soon witness a sign, that Islam will triumph and un-believers will meet with punishment. Islam no more than a seed at the time will become a big, full-grown tree. Those who clamor for divine punishment will meet with due punishment, the punishment of the sword. The peninsula of Arabia will be cleared of unbelief and unbelievers. The faith of Islam will become established in the land. Pagan belief will be heard no more. Insecurity will give place to security and peace. Islam will become strong. So strong, it will begin to spread to other countries, extending its dominion over them, its victories resounding far and wide. A great kingdom will come into being and this kingdom will know no decline till doomsday.

First Miracle of the Holy Qur’ān

This then is the first miracle of this kind. Let us keep the two premises squarely in front of us: the premise that the time at which punishment was demanded and prophesied was a time of utter despair and humiliation for Muslims; and the promise that the punishment

prophesied was completely contrary to expectations and possibilities existing at the time. These two premises let us keep in view, and then let us take a just look at the history of Islam, a history accessible to friend and foe alike. We will see how clearly and truly was this prophecy of punishment fulfilled, how impressive was its fulfillment and how its might and power became acknowledged in lands of the East and the West. This prophecy, therefore, we must treat as a most certain and true prophecy, a miracle as good as eye-witnessed by us today, not open to the least doubt.

Second Miracle

Second miracle of the Holy Qur'ān which could be said to have been eye-witnessed by us in our time equally with the Holy Prophet's contemporaries is the amazing change which the companions of the Prophet underwent through their submission to the Qur'ānic teachings and through the wholesome influence of the example of the Holy Prophet. We have only to realize how they behaved and conducted themselves before their conversion to Islam and then how they changed under Islam: what a magical transformation came over their morals, beliefs, attitudes, daily speech and dealings, how they shed their old evil ways and changed over to new ways good and clean. We have to concede that the change was a miraculous change and the influence under which it came about a miraculous influence. Rusty human minds became fresh, polished, and bright. Change of this tremendous scale cannot but be attributed to special intervention by God. In the words of the Holy Qur'ān, they were dead who became quickened with life. They were on the brink of Hell who were saved. They were sick who were made whole. And they were groping in the dark who were shown the light. The Holy Qur'ān itself describes this miracle by contrasting the condition of the Arabs before Islam with the condition into which they changed on their conversion to Islam. So that whoever compares Arab characters under unbelief with Arab character under Islam should become convinced that the change brought about by Islam was a change completed out of the ordinary, a change that was nothing but a miracle.

Third Miracle

A third miracle of the Holy Qur'ān is the truths, the things of wisdom, the beauties and subtleties of meaning with which the Qur'ānic texts are so full. This is a most distinctive miracle writ large on the pages of the Holy Book. Asserts the Book repeatedly, Let the Djinn and

the Men (—learned men and ordinary men—) join in an effort to produce the like of this Book. They shall fail. This is a miracle proved by the fact that thirteen or fourteen hundred years have passed, during which time this challenge of the Holy Qur'ān has been proclaimed everywhere, among all kinds of men. Yet the challenge remains unanswered. 'Will you dare and answer?' the Qur'ān repeats. But there is no reply. This provides a clear proof of the fact that human capabilities prove unavailing in a contest with the Qur'ān.

The beauties of Qur'ān run to hundreds. To try and match even a single one of these beauties is impossible for weak human beings. Not one may be challenged by human talent.

One of the many beauties of the Holy Qur'ān, for instance, is, that *all* important religious truths are contained in this one Book. Not a single such truth which may not be found in it. Will some one take up this challenge and say the same about another Book? If there are Christians, Aryas, Brahmos, Atheists who have doubts on the point, let them come and demand satisfaction from us. We promise to give every satisfaction provided there are truth-seekers who turn to us. We have studied and pondered, as far as one may, over the holy truths contained in the Bible or matters of wisdom contained in the writings of the philosophers, or truth which happen to survive in the Vedas of the Hindus. We have also studied points of truth and wisdom contained in the many books written by the Sufis. We find them all in the Holy Qur'ān. We have studied for well over thirty years. We have observed deep, and wide. It has only increased our certainty and conviction. There is no spiritual truth, nothing that can contribute to the growth of man's mind and soul, which is not to be found in the Holy Qur'ān. We have found this by experience and study. And this is the standing claim of the Holy Book, a claim tested by me and by thousands of scholars in the past, and found valid and true by all.

Fourth Miracle

The Fourth Miracle of the Holy Qur'ān consists of the spiritual influence which it has ever exerted and continues to exert. Those who follow the Holy Qur'ān become accepted of God. They earn the blessing of His Communion. God hears their prayers and answers them out of His Grace and Mercy. He communicates to them some of His secrets, as He would to His prophets and raises them above others with

signs of His help and concern. This miracle also will last until the Day of Judgment, valid and proved today and for ever. Among Muslims are found, yes even today, men blessed with special Divine Help, with glad tidings and revelations about the unseen.

Now, ye who seek after truth and thirst for signs, ponder justly and with an unprejudiced mind over the signs presented in the Holy Qur'ān. Are they not mighty signs of the highest order? Signs which can be tested and experienced at all time? The miracles of ancient prophets belong to the past. They read like fairy tales. God alone knows how far they are true.

Miracles of Jesus

Miracles of Jesus as narrated in the New Testament are a case in point. They are good stories made impressive by exaggerations of all sorts. But they raise doubts and suspicions not at all easy to dispose of. Let us for a moment accept them literally. Let us suppose that the lame, the crippled, the paralyzed, the blind, the sick, were cured by the touch of Jesus, that the New Testament stories are true without doubt, true literally. The question would yet be, What great merit do they confer on Jesus? After all, in those very days there was a pond, dip in which, at a certain moment, could cure people of similar ailments. And this is mentioned in the New Testament itself.

Art of Healing

Besides, it is now known and proved by long experience that the art of healing is an art among arts, and in which many people are adept even today. This art needs concentration of attention, of mental powers and of the application of suggestion. This art has nothing to do with prophethood. An evil man might be a successful practitioner of this art. The art has been known from times immemorial. Some Muslim saints—Muhyuddin Ibn-i-Arabi who wrote the *Fusus* and some saints of the Naqshbandi Order—were expert in this art. So much so they had no equal in their own time. Of some it is narrated that with their perfect attention, and with leave of God,* they could talk with the newly dead.

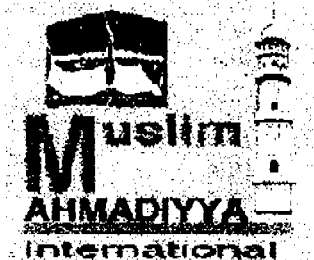
* For newly dead persons to be restored to life through mesmerism or hypnotism—for a few minutes or hours—is not against any law of nature. It is within observation that some animals, may be revived by some drug. The temporary revival of dead human beings need not be so very difficult or remote.

They gathered hundreds of patients around them and restored them to health by casting a single glance at them. Those who were less skilled in this art effected cures by a touch of their hand, touch over a patient's cloak or shirt. The practitioner of this art experiences a peculiar power emanating from him at the time, and out to influence the patient. Often the patient has the same experience: he feels poisonous matter moving out to the extremities of his body, then leaving the body altogether. Muslim authors have written on this subject. I guess Hindus may also have written an it. In our time Europeans have discovered Mesmerism, and this is really a branch of the art of healing of which we speak. The New Testament, examined closely, reveals that Jesus Christ practiced this very art. Not with perfect success, however. People among whom he lived were a simple unsophisticated people, ignorant of this art. No doubt they over-rated it. Subsequently, as the truth of the matter became clear, people underrated it. Some began to say that healing the sick or curing the insane by such powers is not a thing of great merit. The practitioner need not even be a believer. That such feats could make a man a prophet or saint makes no sense. Some even think that to devote oneself to such curative practices, making them one's daily occupation, is detrimental to spiritual health. Such a person will not be able to do much for the spiritual training of others. He will have lost the power to impart spiritual light and life. One may think. this is why Jesus the Messiah, on whom be peace, turned out so poor in the spiritual training of his followers. Has not a person of the status and scholarship of Rev. Taylor admitted with extreme regret that the spiritual influence of Jesus is found wanting and weak. One can see this in his companions or apostles. Certainly they did not become very great spiritually. Even as sheer men they did not have their capacities developed to the full. (Would that Jesus had given less time to healing the sick and more time to the removal of the inner weaknesses and ills of his followers, especially Judas Iscariot). The said reverend gentleman also regretfully admits that in comparison with the companions of the Arabian Prophet, on whom be peace and the blessings of God, the spiritual training of the apostles of Jesus is found to be raw and poor. Their mental and moral capacities receive little help from the example of Jesus. On the other band, almost at every step, they show cowardice, lack of faith, low-mindedness, worldliness and inconstancy. But the Companions of the Arabian Prophet, on whom be peace, showed sincerity and loyalty without parallel among the followers of other prophets. This was the

result of the spiritual training which transformed the Companions of the Holy Prophet so completely. Other Western writers, have written recently in the same strain. They admit freely that if only the spiritual merits of the Holy Prophet of Arabia—his devotion to God and reliance upon Him, his steadfastness, his perfect and pure teaching, his influence, his power to transform, the external and internal help and assistance he received from God Almighty be treated apart from miracles which are to be found recorded in the Muslim Books, justice compels one to admit that the achievements of the Holy Prophet of Islam are truly miraculous and super-human, enough to constitute cogent evidence of the truth of a prophet. No man—unless helped by God—can achieve so much, nor can such miraculous help and grace be with him.

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Human Rights and Islam

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Since times immemorial man has, at the hand of man, been suffering all kinds of miseries and cruelties; his rights have been violated; he has become alienated. No doubt in the dark corridors of history, you hear echoes reverberating protest against human sufferings and exploitation.

No doubt in these very corridors sometimes you see a chink of light of hope for man in the form of Magna Carta, English Petition of Rights, The Virginian Declaration of Rights, American Bill of Rights and so on and so forth. However, when you critically look at these various documents, you are a bit disappointed. You realize that they are not after all what you expected them to be. They disappoint you not so much in what they say, but in what they leave out to say. They give no redeeming hope to man; or offer any source of perennial light for him. They, if not in their letter, at least in their spirit and the way in which they were proposed, and have been understood, interpreted and applied epitomize the Orwellian formula;

All Are equal

But some are more equal than others

(Adapted from *Animal Farm*, Penguin Classic, by G. Orwell).

As far as the UNO's Charter of Human Rights is concerned, by and large, its value remains academic in that it is a testimony to a very important historical fact, namely, that over the centuries man's conception of human rights has gradually evolved to reach a stage where it could be documented in such detail as we find in the Charter.

However, in spite of the Charter, the human situation with regard to Human Rights has not changed much in our times. If anything, it has worsened in many respects. Only the means of subjecting man to all kinds of suffering have become more sophisticated, its ways more subtle. Doublespeak has replaced more open avowals of tyranny. Might has become mightier, and the right has become correspondingly weaker. The hypocrisy, the apathy, the selfishness, the arrogance of those who presume to be the spokesmen of human rights, and who regard themselves as their custodians, have bred international terrorism,

militancy, religious fundamentalism and all kinds of psychopathic violence. We all live under the constant shadow of terror. Man has turned against man, as he never ever did in the past. Believe me there is no hope, no peace, no light for man—except the light, the peace, the hope promised to man by Islam.



When we make a comparative study of Human Rights as prescribed by Islam and those found elsewhere, we are at once impressed by three facts.

First, for Islam the question of Human Rights is part of a much wider question of rights of all creation of God and for that matter the Rights of the Creator Himself. We cannot separate the question of Human Rights from the question of, say, the rights of animals. If we do so the very rationale of Human Rights would collapse.

Second, all kinds of rights as prescribed by Islam derive their significance from the moral and spiritual values of Islam in which they are firmly embedded and on which they are founded. These values are, in turn, based on the concept of the unity of God. No other view of rights has ever been able to provide such secure foundations for them. The assumptions and the principles on which secular doctrines base the concept of rights are, on examination, found to be either outright untenable or inadequate and flimsy.

Third, Islam deals with all kinds of rights, including human rights, in such profound depth and in such wide range that no secular view has ever been able to cover them in such depth and in such range. Nor has any other religion.

To expand on, and elaborate, all these points, doing full justice to the subject, is not possible in the short time available to me. So I shall be selective in my material and brief in my treatment, hoping that I shall, in this short time, be able to do at least some justice to the subject and that my treatment of it won't be cursory.



In Surah Rahman (Ch. 55) verses 8-10, the Holy Qur'an says:

And the Heaven He has raised high and set up the

measure. That you may not exceed the measure. So weigh all things with justice and fall not short of the measure.

These verses say: God has set up the measure and balance, that is, order and harmony pervade and govern the entire universe. It is the right of every creation of God that its order and balance should at no cost be disturbed. We are enjoined to weigh all things with justice and not to fall short of the measure.

Thus justice—the very principle and basis of all rights—is inexorably joined with measure, balance and order of the Universe. The fabric of rights surrounds the entire universe and is bound up with God-created Order, harmony and measure of the universe. Violate rights in one area and you not only violate rights in other areas but also disturb the balance and order of the universe. In human context this amounts to: As there is an all-comprehensive harmony in the whole universe, so is man, the crown and the object of creation enjoined to maintain a just balance in everything and treat with equity and justice his fellow beings, giving every one his, and every thing its due; and to avoid extremes and follow the golden mean in the discharge of his duties to his Creator and His creations.

Thus Islamic view of human rights is pivoted on the overall view of justice, rights in general and harmony and order in the universe. This is one foundation on which the entire edifice of Islamic Human Rights is built. The other foundation of this edifice is the moral and spiritual values of Islam.



The field of Islamic moral and spiritual values is vast (all other Islamic values—civic, political, social, economic—are determined by these). I cannot obviously discuss the entire fabric of these values here in its entirety or even partially.

However, this fabric of values is based on certain fundamental principles. Once we grasp these principles, we can have an idea of Islamic values. However, even all these principles cannot be addressed in this short time. So I shall discuss here two of them.

The first principle can be derived from the following verses of the Holy Qur'an:

And your God is one God; there is no god but He, the Gracious, the Merciful. (2:164)

O ye people! Fear your Lord Who created you from a single soul. (4:2)

O Mankind, we have created you from a male and a female; and We have made you tribes that you may know one another. Verily the most honorable among you, in the sight of Allah, is he who is the most righteous among you. Surely Allah is All-knowing, All-wise. (49:14)

The first two verses quoted above remind us of the fact that as our Creator is one and as we are created by Him from a single soul, no discrimination and injustice can have any place or justification in human society. The last quoted verse, again, emphatically and unequivocally avers the principle of human fraternity and equality and calls upon us all to be righteous and God-fearing. It lays an axe at the false and foolish notions of superiority, born of racial arrogance or national conceit. The worth of man is to be judged only by his moral greatness and by the way he discharges his obligations to God and His creations. The whole human race is but one family. Divisions into tribes, nations and races are meant only to give them better knowledge of one another's national characteristics and good qualities. At the occasion of the last pilgrimage at Mecca, a short time before his death, the Holy Prophet (peace and blessings of Allah be on him), addressing a vast concourse of Muslims, said,

O ye Men! Your God is one and your ancestor is one. An Arab possesses no superiority on a non-Arab, nor does a non-Arab over an Arab, a white is in no way superior to a black or a red, nor, for that matter, a red or a black to a white, but only to the extent to which he discharges his duty to God and man. The most honored among you in the sight of God is the most righteous among you. (Bukhari)

The second principle is contained in the verse 91 of Chapter 16, *Al-Nahl*.

Verily Allah enjoins justice; and the doing of good to others; and giving like kindred, and forbids indecency and manifest evil and transgression. He admonishes you that you may take heed. (16:91)

As far as the moral and spiritual life of man is concerned, it is the most comprehensive and all-embracing verse and needs to be dealt with in some detail. The verse contains three commandments and three prohibitions.

First injunction of the verse is doing justice (*'Adl*) to others. Strict justice demands that a person should treat others as they treat him. In its wider meaning, justice demands that everyone and everything should be given his and its due. From this, it follows that rights of everyone and everything should be respected.

The second injunction of the verse is doing goodness (*ihsān*) to others, which is a higher stage than that of justice. At this stage man goes beyond justice and does good to others regardless of what sort of treatment he receives from them. The qualities of forgiveness, charity, the giving of alms, social services, etc., all fall under this category. The promotion and patronage of knowledge also are included in this head because it has for its objects the material and spiritual well-being of man.

The last and the highest stage of moral development of man is *ūā'i dhil-qurbā* (giving like kindred). At this stage man is expected to do good to others not in return for any good received from them, nor with the idea of doing more good than the good received, but, prompted by natural impulse, as good is done to very near blood relations. A man's condition at this stage resembles that of a mother who is kind to her children, and does good to them, out of natural love, not hoping for any return or appreciation of her actions. Her actions spring from the natural fountain of love, which God has implanted in her nature. At this stage the moral development of man becomes complete.

The second part of the verse contains three prohibitions, which are explained by three Arabic words, namely, *fahshā'a* (indecent), *munkar* (manifest evil) and (*baghyun*) (wrongful transgression). Indecency or *fahshā'a* covers all those vices, which only affect the individual who indulges in those vices, for they are confined to his or her personal affairs and private life; manifest evil or *munkar* covers those vices which affect others; wrongful transgression or *baghyun* covers all those vices which adversely affect the government of a country as well as positively harm society in general. In short, the message is, don't do any evil which harms you personally; nor do any which harms others; nor do

any which is detrimental to the interests of state and egregiously injurious to society in general. These three simple words cover all conceivable vices.

I have discussed only two of those principles on which Islamic moral and spiritual values are based. And it is, as I have said, these values which give true significance to Human Rights and, being their foundation, make them indefeasible and inviolate, not just in words and as a matter of slogan, but as a matter of fact. These Rights remained in place, and were never violated, as long as Muslims understood the teachings of Islam and remained faithful in following, to the best of their ability, the Qur'ān and precepts and the excellent moral example of the Holy Prophet (peace and blessings of Allah be on him). It was only with the general decadence of Muslims that the Islamic values were forgotten nay, sometimes trampled over. However, with the advent of the Promised Messiah, the Founder of the Ahmadiyya Community in Islam, these moral and spiritual Islamic values are to be, and are being, revived. In fact in the person of the Promised Messiah and in the lives of thousands of his faithful companions and those of great number of his true followers you already see the Renaissance of Islam with all its glory and magnificence.

Let me here incidentally remark that the UNO through its various agencies passes on its agenda of Human Rights to its member States but from there it never filters through to the grass roots. Hence, general unawareness about the issues of Human Rights in common man.

However, there is, on the other hand, a very strong awareness of these issues, and a desire for taking all possible practical steps in respect of them within their means, in the members of Ahmadiyya Community, because Khalifatul-Masih, the Head of the Ahmadiyya Community is constantly busy in educating the Community about the teachings of Islam and sees to it that, under his guidance, the Organization of the Community at all levels continues to function as an effective conduit of his guidance and education of the Community. At present MTA (Muslim Television Ahmadiyya) is playing a major role in this respect.



Human Rights have been divided into various categories into the details of which I need not go here. But the fact remains that all these categories taken together fail to cover the wide spectrum of Human

Rights as prescribed by Islam; and there is no recognized category of Human Rights that falls outside this spectrum. Hence in the discussion of Islamic concept of Human Rights, it would not be justifiable to stick to the otherwise recognized classification of Human Rights. However, for the sake of simplicity I shall divide Islamic scale of Human Rights into two parts: the part that covers general rights of man and the part that covers particular rights. By general Rights of Man, I mean those rights that Islam gives to each and every human individual in virtue of the fact that he or she is a human being as, for example, the Right of Freedom of Thought and expression. By particular rights I mean those rights, which Islam gives to an individual, over and above his or her general rights, in virtue of gender as well as in virtue of his or her role or station in society—the role and station being determined by kinship as well civic, social, economic, political and other realities of Society. Islam acknowledges these realities but regards exploitation on their basis as sinful and by giving these particular rights to various social groups safeguards their interests. In short each and every human being is given general as well as particular rights, the latter being dependent on to which social group an individual belongs.

To list all, what I have called, general and particular Islamic Human Rights, would take up quite a space. So I shall give you a partial list of them and then discuss a few of them later.

General Rights

1. Right to Life and Security of Person.
2. Right to Property.
3. Right to Protection of Honor.
4. Right to Personal Freedom.
5. Right to Equality.
6. Freedom of Conscience.
7. Freedom of Thought and Expression.
8. Right to Basic Needs.
9. Right to Freedom of Work.
10. Right to Justice.

11. Right of Being Heard.
12. Freedom of Responsibility of Other's Actions.
13. Right to Education.
14. Right to Family.
15. Right to Contract.
16. Right to Privacy.
17. Right to Medicare.

Particular Rights

1. Rights of Women.
2. Rights of Men,
3. Rights of Children.
4. Rights of Parents.
5. Mutual Rights of Husband and Wife.
6. Rights of Orphans.
7. Rights of Relatives.
8. Rights of Neighbors
9. Rights of Wayfarers.
10. Rights of Sick and Disabled.
11. Rights of Guests.
12. Rights of Hosts.
13. Rights of Prisoners of War.
14. Rights of Labor.
15. Rights of Non-Muslims and Minorities.



Under the head of general rights I shall discuss a few of what, in the modern parlance, are called Fundamental Human Rights. All of these rights, like Particular Rights, are based on certain fundamental Islamic Principles, some of which I have discussed earlier. Though they have a

rational basis, they are God-given and do not derive their significance from human wisdom alone. Hence their sanctity, indefeasibility and universality.

The first and the foremost of these is the Right of Life. In fact according to Islam every form of life is sacrosanct and cannot be taken without justification. Even unnecessarily killing of animals or destroying other kinds of life is forbidden in Islam. But human life is especially sacrosanct. The Holy Qur'ān says:

And that you slay not the soul the slaying of which Allah has forbidden, save in accordance with the demands of justice. (6:152)

Whosoever killed a person—unless it be for killing a person or for creating disorder in the land—it shall be as if he had killed all mankind. (5:33)

Suicide and infanticide are particularly condemned. (4:30; 17:31)

Next in importance to the Right of Life is the Right to Basic Human needs. Hence the first teaching with regard to civic society which, according to the Holy Qur'ān, were given to Adam were:

It is decreed for thee that thou shalt not hunger therein nor thou shalt be naked. And that thou shalt not thirst therein, nor shalt thou be exposed to the sun. (20:119-120)

These two verses point to the fact that to have food, water, clothing and shelter—the basic necessities of life is the right of every individual. It is the individual duty of each and every person and collective duty of a government and society as well as the world at large that no human being remains hungry or thirsty or remains without adequate clothing and reasonable shelter.

Closely linked with these is the right of each human being that he or she should be given means and opportunities of development of his physical, mental, moral and spiritual, faculties to the full. This is a vast subject and various rights fall under it, as, for example, the right to proper education, the right that implies that psychological needs of each individual should be looked after, the right to leisure and enjoyment within the limits prescribed by Islam. This whole subject is dealt with in *Surah al-Fatiha* the first chapter of the Holy Qur'ān as well as various

other verses of the Holy Qur'ān.

Next comes the right to Freedom to Work within the limits laid down by Islam. For if this right is denied human capacities are sure to be wasted. In work as well in reward for work, Islam condemns all kinds of exploitation and discrimination on the basis of gender, race, nationality or religion.

Let me now very briefly mention a few other general rights.

Islam gives man the Right of Protection of Property and Honor. Several verses of the Holy Qur'ān can be cited in this respect. For instance, regarding the protection of property the Holy Qur'ān at one place says;

And do not devour your property among yourselves, (that is, do not devour each other's property) and offer it not as bribe to the authorities that you may devour a part of the wealth of other people wrongfully while you know. (2:189)

Similarly, with respect to the honor of MAN the Holy Qur'ān, just to quote two relevant verses here, says:

Indeed, We have honored the children of Adam. (17:71)

Again, the Holy Qur'ān says;

O ye who believe! Let not one people deride another people, haply they may be better than they, nor let one group of women deride other women, haply they may be better than they. And do not defame each other. (49:12)

In his sermon at his last Pilgrimage, the Holy Prophet (peace and blessings of Allah be on him) said;

“O People! Surely your blood, your property and your honor are as sacred and inviolable as the sanctity and inviolability of this day of yours, this month of yours and this very town of yours. (Bukhari)

Islam gives to all the Right of Freedom of Conscience. Giving this right means that every one is free to profess, practice and preach any faith, religion, opinion or creed he or she holds to be true. The Holy Qur'ān says:

There is no compulsion in religion. (2:257)

Again it says:

Proofs have indeed come to you from your Lord: so whoever sees, (that is, makes use of reason), it is for his own good, and whoever becomes blind, it is to his own loss. And I am not a guardian over you. (6:105)

In another verse the same subject is expressed in yet more explicit terms:

And say: It is the truth from your Lord, therefore let him who will, believe, and let him who will, disbelieve. (18:30)

The Holy Qur'ān explains that it is only within the competence of God Almighty, to make a person believe but even He chose not to force anyone to believe. He leaves every one to exercise his or her reason and judgment. If he does that, it behooves no one else to try to force people to believe. This is the message of *Surah Yunus (Ch. 10), verse 100*.

Apostasy is not according to Islam, as some in the West and unfortunately some Muslims too believe it to be a crime to be punished in this world. No apostate forfeits any of his rights simply by virtue of his apostasy.

The following verses are a clear proof that change of faith entails no temporal punishment.

Those who believe, then disbelieve, then again believe, then disbelieve, and then increase in disbelief, Allah will never forgive them nor will He guide them to the right way. (4:138).

Surely those who disbelieve after they have believed and then increase in disbelief, their repentance shall not be accepted, and these are they who have gone astray. (3:91)



Family is the basic unit of society and it is natural that our discussion of, what I have called Particular Rights, should begin with the mutual rights of those who constitute a family, that is, Husband, Wife and Children.

Here I shall only discuss mutual rights of Husbands and Wives. Islam was the first to give sanctity to the institution of marriage and explicitly lays down the mutual rights and obligations of members of a family. What, according to the Holy Qur'ān, cements and maintains married life is mutual love of husband and wife.

Expounding this the Holy Qur'ān says:

And of His signs is that He created your partners in marriage for you from among yourselves that you (may be inclined towards them and) may find peace of mind in them, and He has put love and tenderness between you).
(30:22)

Thus to receive love, to be cherished by, and to seek peace of mind and comfort from each other is the first and foremost mutual right of husband and wife. There are many others. I shall not discuss them in detail, for there is a long list of them as, for example, the right to inheritance, the right to property, the mutual right of divorce, the right that both parents have a say in matters concerning the upbringing of children, the wife's right that she should be maintained by her husband, irrespective of whether or not she has her own independent means, etc. I shall only mention the principles on which they are based.

The Holy Qur'ān says:

And they (the wives) have rights similar to those the husbands have over them. (2:229).

In the same verse it says that these rights should be given as prescribed by the Holy Qur'ān and the Holy Prophet. This is one of the meanings of the word *ma'rūf* used at the end of the verse. Because wives are likely to be maltreated by their husbands, the Holy Qur'ān admonishes,

“Consort with them in kindness and according to what is made known to you in the Holy Qur'ān and Sunnah” (2:20)

The Holy Prophet (peace and blessings of Allah be upon him) is reported to have said, “The best among you is he who treats his wife best.” It must be reminded, however, that in this verse the word *'āshirūhunna* is used which denotes reciprocity; thus husbands and wives both are enjoined to live amicably with each other, give each other their rights and reciprocate each other's love. And when the Holy

Qur'ān, using a metaphor, says:

They (your wives) are a sort of garments for you and you are a sort of garments for them. (2:188)

It beautifully describes the mutual rights of husbands and wives and their status with respect to each other as well as the object and significance of marriage and conjugal relations. The real object of marriage, the verse purports to say, is the comfort, protection and embellishment of the parties, for such are the uses of garments. Marriage is not only a means of satisfying physical urges; Husband and wife also safeguard each other against evil and scandal.

Next to the rights of members of a family, come the rights of neighbors, Islam lays great stress on the rights of neighbors. The concept of "neighborhood" in Islam is a very wide concept, which covers all possible neighborly situations and is not confined to the ordinary concept of neighborhood. Thus the Holy Qur'ān says:

And worship Allah and associate naught with Him, and show kindness to parents, and to kindred, and to orphans, and the needy, and to the neighbor who is a kinsman and the neighbor who is a stranger and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely Allah loves not the arrogant and the boastful. (4:37)

Here, I would like to draw your attention to the part of the verse, which covers the subject of neighborhood. In this part three phrases are used to describe neighborly relations. The first phrase *wal-jāri dhil-qurbā* means:

1. The neighbor that is a kinsman.
2. The neighbor that lives near.
3. The neighbor that is kindly.

The second phrase *wal-jāril-janbi* means:

1. The neighbor that is a stranger.
2. The neighbor that lives at a distance.
3. The neighbor that is not kindly.

The third phrase *al-sāhibi bil-janbi* means:

1. Next-door neighbor.
2. Companion by your side, that is, your colleague or fellow students, etc., who sit next to you.
3. Colleagues in general and fellow partners in a trade.
4. Comrade on a journey.
5. People who share your house.

The Holy Qur'ān says that all these various kinds of neighbors should be treated, not only with justice, but also with kindness. The Holy Prophet (peace and blessings of Allah be on him) is reported to have said:

One, whose neighbor is not safe from his troubles, shall not enter paradise. (Muslim)

The Holy Prophet always treated his neighbors with extreme kindness and consideration. He used to say that the angel Gabriel had emphasized considerations towards one's neighbors so often that he sometimes began to think that a neighbor would perhaps be included among the prescribed heirs. (Bukhari)

At another occasion the Prophet said:

Help him (your neighbor) if he seeks help, give him loan if he asks for loan; give him relief if he is needy; nurse him if he falls ill; follow his coffin if he dies; cheer him if he meets any good; sympathize with him if any calamity befalls him; raise not your building higher so as to deprive him of air without his permission; harass him not. (Kamil Ibni 'Adi)

Ladies and Gentlemen: The subject, we are discussing is vast and the time is short. I have already spoken for too long. But before I close I would like to draw your attention to a few excerpts from the writings and recorded sayings of the Promised Messiah, Hadrat Mirza Ghulam Ahmad (peace be upon him), the Founder of the Ahmadiyya Community in Islam, which beautifully sum up the teachings of Islam regarding the brotherhood of Man. He says:

A person can be held to be a Muslim when the whole of his being together with all his faculties, physical and

spiritual, is devoted to God. ... (This devotion) has two aspects. First, that God Almighty should become the object of worship and the true goal and beloved, and that no one should be associated in His worship, in His love and in His hope ... The Second ... that one's life should be devoted to the service of His creatures and to sympathy with them and to sharing their burdens and sorrows. One should suffer pain to bring them comfort, and one should experience grief to bring them consolation. (*A'īna Kamālāt-i-Islām*, pp. 59-62).

There are two great commandments of the Holy Qur'ān. One is Unity, love and obedience of the Lord and secondly sympathy ... With whole of mankind. (*Izāla-i-Auhām*, pp. 446-52)

Be the true well-wishers of every one ... there should be nothing inside you except truth and should be nothing inside you except truth and sympathy for mankind... If you desire that God should be pleased with you in heaven become to each other like real brothers. It is our principle to have sympathy for the whole of mankind. If a person sees that fire has broken out in the house of a Hindu neighbor and he does not get up to help in putting it out, I tell you truly he is not of me. If one of my followers sees a Christian being killed and he does not go to his assistance to rescue him, then I tell you quite truly that he is not of us. (*Malfūzāt*, viii, pp. 26-27)

We have a large number of distinguished guests amongst us this afternoon. They have some rights upon us. The Holy Prophet (peace and blessings of Allah be upon him) said,

When chosen persons from a people come to you honor them and give them full respect.

Secondly, the Holy Prophet (peace and blessings of Allah be upon him) said:

One who fails to thank the people for the favors he receives from them, in fact fails to thank Allah (God).

All the guests who have joined us this afternoon have in fact done us a great favor. They deserve our thanks. It is their right that we thank them. So, I thank all the guests who have honored us by joining us this

afternoon in our Annual Convention. I thank each one of them and all of them on behalf of the Ahmadiyya Muslim Community and on my own behalf. God bless them.

We shall conclude this session and the jalsa with prayers. Please pray for the suffering humanity, for the enforcement of Human Rights in the world and for the eradication of all kinds of injustice from which man suffers. Pray that the Truth may prevail in the world. Especially remember in your prayers Hadrat Khalifatul-Masih IV, the Head of the Ahmadiyya Community and the martyrs of the Ahmadiyyat as well as their relatives whom they have left behind. Please do not forget praying for the *Asīrān-i-Rāh-i-Maulā* (prisoners in the cause of Allah) who have been, for no faults of theirs, imprisoned—they suffer in jails only for their faith. Please pray for all the participants of jalsa that God bless them. Also pray for those who wished but could not join us. Also pray for the departed souls who were with us last year but are not with us today. Please pray that Allah may grant us all that the Holy Prophet (peace and blessings of Allah be on him), the Promised Messiah (peace be on him), his true and faithful servant and other prophets prayed for. Pray that on the Day of Judgment we may not be humiliated in the sight of Allah our Lord and that may we be included among the honored servants of Allah. Āmīn.

From his concluding address delivered at the Annual Convention of the Canadian Ahmadiyya Community on July 2, 2000.

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The Promised Messiah and the Mahdi was Destined to be Blessed with the Gift of Revelation

Syed Sajid Ahmad, Boise ID

The Holy Qur'an declares,

Alas for My servants! there comes not a messenger to them but they mock at him. [36:31]

In this age, the Promised Messiah and the Mahdi, peace be on him, also saw the same brunt of opposition, persecution, and false allegations. So much so that though the heavenly revelation is a sign of God's mercy on the human beings, yet, in his case, his receipt of heavenly revelation has been made a target of objection. One general objection is that there can not be any revelation after the Holy Prophet, Muhammad, peace and blessings of Allah be on him.

In a previous issue (Muslim Sunrise, Fall/Winter 1998) we have shown that there have been Godly Muslims after the Holy Prophet Muhammad, peace and blessings of Allah be on him, who received revelation from God. We also showed that the actual verses of the Holy Qur'an have also been revealed to numerous Muslim divines. Here we present evidence that as a matter of fact the Mahdi was to receive revelation from the Almighty. Therefore, his receipt of heavenly revelation cannot be a matter of contention.

The strongest evidence is given by the Holy Prophet Muhammad, peace and blessings of Allah be on him, himself. He is reported to have said,

auhallāhu ilā 'īsabni maryama,

that is,

God will send revelation to 'Īsa, son of Mary.

This proclamation has been reported not by one but by two well known and authentic books of hadīth, Muslim (Vol. 2, p 411) and Mishkāt (p. 473).

Grasping the sanctity of the above proclamation by the Master Prophet, Muhammad, peace and blessings of Allah be on him, Muslim scholars have confirmed that Mahdi will be blessed by the gift of revelation from the Almighty. Here we provide a few examples.

Ibn Hijr al-Haithami was asked, *When the Messiah appears will he receive revelation?* He responded by saying,

Yes, real revelation will descend upon him as has been mentioned in the hadīth in Muslim. This revelation will be through the tongue of Gabriel as he is the messenger between God and his prophets. (Rūhul-Ma'ānī, Vol. 7, p. 65)

Nawab Siddiq Hasan Khan writes, in view of the hadīth in Muslim,

Gabriel will bring revelation to the Promised Messiah (Mahdi) from Allah. (Hujajul-Kirāmah, p. 431)

Shī'ah literature also verifies and supports this hadīth. Abū Ja'far has been related as declaring about the Mahdi,

Revelation will be sent to him. He will act on the revelation under God's command. (Al-Najmuththāqib, Vol. 1, p. 66)

It is related from Imām Ja'far Sādiq as saying about the Mahdi,

After the eyes have dozed off and the night has overtaken, Gabriel, Mikā'il, and other angels will descend on him in formation. Gabriel will say, *O my Leader, your proclamation is honored and your authority is valid.* He will bless him by touching his face with his hand. (Bihārul-Anwār, Vol. 13, p. 202)

Above references clearly indicate that the Promised Messiah and the Mahdi of the Age will be blessed with heavenly revelation, this revelation will be from the Almighty and will be brought to him by the archangel, Gabriel.

Reference

Chaudhaviñ Sadī Hijrī kā Ikhtitām aur Zahūr-i-Imām Mahdī 'alaihissalām, Muhammad A'zam Iksīr, 1995, Qadian, India.

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Conditions of *Bai'at* (Initiation)

in The Ahmadiyya Movement in Islam

by *Hadrat* Mirza Ghulam Ahmad of Qadian

The Promised Messiah and Mahdi (peace be upon him)

The initiate shall solemnly promise:

I. That he/she shall abstain from *Shirk* (association of any partner with God) right up to the day of his/her death.

II. That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they may be.

III. That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet (*peace and blessings of Allah be upon him*); and shall try his/her best to be regular in offering the Tahajjud (pre-dawn supererogatory Prayers) and invoking *Darūd* (blessings) on the Holy Prophet (*peace and blessings of Allah be upon him*); that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

IV. That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.

V. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.

VI. That he/she shall refrain from following un-Islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Qur'an; and shall make the Word of God and the Sayings of the Holy Prophet (*peace and blessings of Allah be upon him*) the guiding principles in every walk of his/her life.

VII. That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

VIII. That he/she shall hold faith, the honor of faith, and the cause of Islam dearer to him/her than his/her life, wealth, honor, children and all other dear ones.

IX. That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.

X. That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection demanding devoted dutifulness.

(Translated from *Ishtihār Takmil-i-Tabligh*, January 12, 1889)